the Alliance Weekly

DECEMBER 26, 1956

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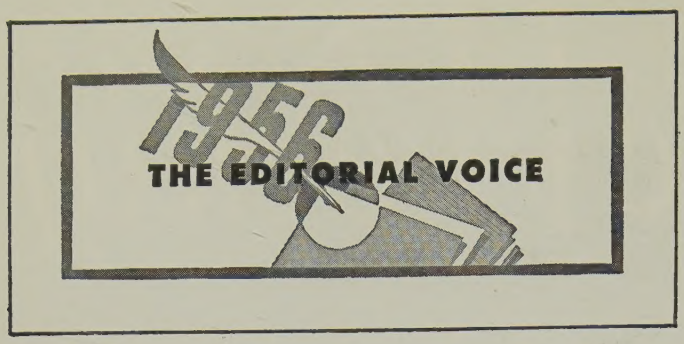
In this issue

Evangelical Retrospect and Prospect

By DR. CARL F. H. HENRY



STRENGTH FROM THE INDWELLING SPIRIT

Apart from a few brief experiences when the pressure of the world's woes seemed about to crush Him, our Lord while on earth lived a life of relative tranquillity. So at least we would gather from such sketchy biographical material as God has been pleased to furnish us in the four Gospels.

Though Christ was a man of sorrows and though His purity, honesty and penetrating moral insight brought Him into sharp conflict with the hollow religious world around Him, still He maintained a certain quiet poise and freedom from strain throughout His earthly sojourn. Only when He entered purposefully into the dark regions of death to bear the sins of many did He show evidence of exhaustion. But then He was a victim, *the* Victim, and the normal order of His life was deliberately forsaken for the tears and blood and dying that rightfully belonged to those for whom He was vicariously suffering.

Our Lord was able to work with a minimum of weariness because He was a man completely possessed by the Holy Spirit. As a man He did grow tired and had to sleep and rest to refresh Himself, but the strain and the exhaustion that He would otherwise have suffered were spared Him by the constant quickening of the Holy Spirit. Peter explained that Christ went about doing good and healing all that were oppressed of the devil, *after* God had anointed Him with the Holy Ghost and with power.

It is possible to work far beyond the normal strength of the human constitution and yet experience little or no fatigue because the energy for the work has been provided, not by the burning up of human tissue, but by the indwelling Spirit of power. This has been realized by a few unusual souls, and the pity is that they *are* unusual.

Attention has recently been focused upon the fact that ministers suffer a disproportionately high number of nervous breakdowns compared with other men. The reasons are many, and for the most part they reflect credit on the men of God. Still I wonder if it is all necessary. I wonder whether we who claim to be sons of the new creation are not allowing ourselves to be cheated out of our heritage. Surely it should not be necessary to do spiritual work in the strength of our natural talents. God has provided supernatural energies for supernatural tasks. The attempt to do the work of the Spirit without the Spirit's enabling may explain the propensity to nervous collapse on the part of Christi ministers.

It has been the experience of some great souls th the Spirit actually rests the human organism into whi He enters. The Bible would seem to support this beli Could this be what Isaiah had in mind when he wro "Until the spirit be poured upon us from on hig and the wilderness be a fruitful field, and the fruitf field be counted for a forest. Then judgment shall dw in the wilderness, and righteousness remain in the fru ful field. And the work of righteousness shall be pea and the effect of righteousness quietness and assura for ever. And my people shall dwell in a peaceable habi tion, and in sure dwellings, and in quiet resting plac when it shall hail, coming down on the forest; and t city shall be low in a low place. Blessed are ye that s beside all waters, that send forth thither the feet the ox and the ass" (32:15-20).

Maybe we have been missing something very wond ful and very necessary. It might be well if we gave t matter some prayerful attention. Who knows but v may discover a secret of health long hidden from t rank and file of Christians. And God knows we need

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NEW YOUTH AND SUNDAY SCHOOL EDITORS

Beginning with next week's issue we welcome to o list of regular editorial contributors Rev. Weldon Blackford as editor of the youth page. Mr. Blackfo is National Youth Secretary of the Society and out his experience in that field will, we are sure, produ a page that will be helpful and stimulating to our you people. Mr. Blackford replaces Rev. Robert E. Cu birth, who has carried the responsibility so capably f the past two and a half years in addition to other duti

The monthly feature "The Growing Sunday Scho will be edited by Miss Mavis Anderson, National Sund School Secretary. Miss Anderson has visited hundre of Sunday schools in every part of the country and aware of the problems of this department. She will ha many helpful suggestions for the development of t local Sunday school. Miss Alma Gilleo, who has edit the page for four years, is unable to serve any long because of other commitments. We have greatly appr ciated the ministry of both Miss Gilleo and Mr. Cu birth, who have so freely given their time and talen to this work without remuneration.

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TOLEDO GOSPEL TABERNACLE WINS CAMPAIGN

The Toledo Gospel Tabernacle, Toledo, Ohio, receive the highest number of ALLIANCE WEEKLY subscriptio during the 1956 Campaign—974. Our heartiest co gratulations to Rev. W. F. Bryan, pastor, and the churc

Other leaders are: Chicago, Illinois, Dr. A. W. Toze 917; Pittsburgh, Pennsylvania, Dr. K. C. Fraser, 61 New York, New York, Rev. P. W. Reidhead, 540; Va couver, Canada, Rev. W. H. Brooks, 467.

Evangelical Retrospect and Prospect

A Survey of the Religious Scene in 1956

By DR. CARL F. H. HENRY

SPIRITUAL developments in 1956 made it clear that the evangelical witness in America now faces a dual task, that of outpacing the surge of religiosity in national life as well as of thwarting the tide of secularism. More and more 1957 looms as a crucial test year in the conflict for faith. New York City will be in the throes of decision, and that great metropolis for a number of reasons as a national symbol.

Billy Graham's crusade moves full force into Madison Square Garden the middle of May, part of it being televised to the nation. The dramatic side of this spiritual invasion lies in the fact that it was from New York City that the influence of John Dewey reached a generation ago to the public schools of America until they were leavened with indifference to the faith of the Bible. Dewey dogmatized that "faith in the divine authority in which Western civilization confided, inherited ideas of the soul and its destiny, of fixed revelations, . . . have been made impossible for the cultivated mind of the Western world" (quoted in *Living Philosophies*. New York: Simon and Schuster, Inc., 1931). While many teachers failed to grasp the deeper significance of Dewey's philosophy of education, naturalistic and evolutionary, it nonetheless worked against the theology and ethics of the founding fathers of the republic.

Dewey's impact in America, however, did not fully carry the day for naturalism. A contemporary of the same school, Professor Oscar Riddle, in *The Unleashing of Evolutionary Thought* (New York: Vantage Press, Inc., 1954) admits grudgingly that, almost a century after Darwin, the recruits of naturalism are not overwhelming, and that "at the midpoint of the twentieth century, belief in supernaturalism and God is accepted by somewhat less than 95 per cent of the people of the United States." Riddle concedes further that "within the past two hundred years, the masses of no nation have turned against supernaturalism."

But faith in God and the supernatural is not a clear victory for faith in the living God and His commandments, as the religious turn in American life now attests. With the average American more and more interested in religion, yet less and less sure how to define the term, a national picture of ambiguous devoutness lends urgency to the evangelical task.

Many persons find a sign of spirituality in the fact that secular media like the press and television at times gain an air of piety, even if on the edge of cupidity. Others find a mirror of godliness in the sheer fact that United States church membership during the year showed a remarkable rise to 100,162,529 (58,448,000 Protestant; 33,369,000 Roman Catholic; 5,500,000 Jewish; and 2,386,000 Eastern Orthodox), and that gifts to church work show a 7 per cent per capita increase to $48.81. Yet distressing figures for crime and alcoholism, for divorce and delinquency and for preoccupation with the seamy side of life generally, continue to be equally reflective of the American population.

The evangelical drive to restore the nation to the faith of its founders has to contend with a growing national uncertainty over the meaning of pure religion. Roman Catholic spokesmen declared in 1956 that the United States is no longer a Protestant land; Protestant leaders in turn pointed out that they abstain from counting children in church membership. The fringe groups, too, were reporting membership gains. The National Council of Churches' statistics on church bodies included in the figures for Protestantism a dozen fringe groups, among them Mormons, although Christian Scientists, Jehovah's Witnesses and Swedenborgians were excluded.

Within Protestantism two major movements were making headway, sometimes with ambiguous interrelations: ecumenicism and evangelism. The advance of ecumenicism was not always attached to an enthusiasm for inclusive theology; the enthusiasm for evangelism was not always confined to the adherents of Biblical Christianity.

Billy Graham hailed his Louisville crusade as among his most fruitful four-week efforts, with 8,189 decisions. But his most important impact of the year had been registered in Asia. While politicians hailed his mission for its lift to American prestige, evangelical observers saw in it a demonstration that the New Testament gospel has a power to stir Oriental Christians that was lacking in the speculative refinements of liberalism.

One of the conspicuous differences between the conservative theological advance on both sides of the Atlantic is that in England a marked movement of evangelical commitment is noticeable on the university campuses, whereas in America the

Dr. Carl F. H. Henry is author of a dozen books on current religious trends and is serving as editor of "Christianity Today," on leave from the faculty of Fuller Theological Seminary.

effort of Inter-Varsity Christian Fellowship still is more of a holding operation, while the spectacular gains of Campus Christian Crusade are fractional.

In Washington, D. C., Howard Butt, Texas millionaire groceryman-evangelist, shared speaking honors with President Eisenhower at the annual International Christian Leadership prayer breakfast. International Christian Leadership strengthened its American work during the year by calling Rev. Richard Halverson as director.

Perhaps the most significant evangelical gains in 1956 were made in the realm of literature. The year marked the appearance of *Christianity Today,* a fortnightly magazine for ministers and key laymen. Intent on raising a banner for evangelical theology at a time when liberal theology lay in collapse and when neo-orthodox theology was bidding to take its place, the magazine had 25,000 subscribers in its first month of publication and some 35,000 at year-end. Its appearance stimulated improved format and content in a number of the established evangelical magazines, all to the good.

Publishing gains extended to the sphere of textbooks, where the evangelical movement has lagged for a generation, and in some cases marked a new interest in evangelical books by secular publishing houses. Scheduled for early 1957 appearance are a history of philosophy, *Thales to Dewey,* by Gordon H. Clark, and the writer's text, *Christian Personal Ethics.* Evangelical Books, still rivaling the long-established religious book clubs, is issuing *Contemporary Evangelical Thought,* with ten evangelical scholars reporting on the major areas of interest. Christian Booksellers Association held its largest convention in Chicago. With 2,500 affiliated bookstores and its own publication, it won its first attention from *Publishers Weekly.*

Ford Foundation grants to accredited colleges came as a boon to a limited number of evangelical schools which qualified, and provided others with an additional impetus to secure full academic accreditation.

In the sphere of coöperative evangelical effort, delegates from twenty-seven countries gathered in Providence, Rhode Island, and expedited the World Evangelical Fellowship's transition from a program of fellowship to one of enlarged activity in evangelism and literature. Six major world offices were projected as future goals.

The National Association of Evangelicals made gains in overcoming its debt, and reported steady though unspectacular progress. Its social action committee contributed an essay on "The Vulnerability of the West to Soviet Propaganda" to the House Un-American Activities Committee publication, *Soviet Total War,* stressing that the Christian message of sin and redemption "involves a realistic penetration to the sources and depths of international ins bility."

The American Council of Church was still beset by internal difficult and fragmentation. Defection of t Bible Presbyterian movement came final with the establishme of a new educational effort, Co nant College in St. Louis.

The National Sunday School As ciation reported that its Chicago c vention set a registration reco and the organization continued implement church school inter throughout the land.

In Chattanooga, Tennessee, wh the liquor traffic sought to out aggressive prohibitionists by its calling for a public referendum d ing the national election, with larger vote, the drys won the bat nonetheless. A pre-election poll American ministers showed that t Prohibition Party is less and l considered a live option, and at t same time that indignation over t liquor traffic is by no means at end among the clergy.

In summary, 1956 was not a ye productive of towering evangeli headlines. In many respects it w an "in between" year, a time coasting on the momentum of t year before. The drive to resto the nation to Biblical faith met wi only qualified success, yet ma uncoördinated efforts were pursu with unrelenting zeal. Whether t evangelical and evangelistic thru might somewhere achieve a brea through, and penetrate determin tively to the core of American c ture and life, remained to be a swered in the year to come.

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Quotes from Our Contemporaries

R. RICE NUTTING, in the *Gordon Review,* asks a serious question:

"How does one explain the inconsistency of thought which labels jazz as un-Christian but accepts it as a vehicle for sacred poetry?"

BENJAMIN J. JOHNSON, in *The Beacon and Evangelist,* touches on a familiar problem:

"One individual living outside of God's will can create a lot of disturbance and do irreparable damage to the church. . . . It is highly important that every individual live in communion with Christ. One small organ in the body can incapacitate the whole man and one person outside the will of God can seriously hinder growth."

The Mornings of Life

By DR. ARTHUR PETRIE

THE morning of deliverance. "In the morning watch the Lord . . . troubled the host of the Egyptians . . . when the morning appeared . . . the Lord overthrew the Egyptians" (Ex. 14:24, 27). It was the morning of deliverance to the children of Israel. And that morning they sang: "The Lord . . . is become my salvation" (Ex. 15:2). Was it not a morning for you, Christian, when you were first saved by the grace and power of God? A glorious morning!

2. *The morning of instruction.* "He wakeneth morning by morning, he wakeneth mine ear to hear as the learned" (Isa. 50:4). Every Christian should have this time of instruction; every Christian needs this morning of teaching from the Word of God. This heavenly "manna," like that other of Exodus 16:21, must be "gathered . . . every morning."

3. *The morning of prayer.* "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up" (Psa. 5:3). In connection with the morning of instruction should be the morning of prayer. The morning is the best time for prayer as it is the best time for spiritual instruction. Our Lord prayed in the morning. "And in the morning . . . he went out, and . . . prayed" (Mark 1:35). Christian reader, try it, practice it!

4. *The morning of joy.* "Weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5). The Hebrew original is very picturesque here: "Weeping may come in to lodge at even, but in the morning is singing, shouting, rejoicing." The Hebrew word for "joy" means all of those words. We shall all have times of weeping—the weeping of loss and bereavement, as the widow of Nain (Luke 7:12, 13) and as the Christians of Thessalonica (1 Thess. 4:13); the weeping of trials and temptations, as Job and the psalmist (42:3); the weeping of frustrations and disappointments. But they are only lodgers of an evening. The morning of joy will come. You will have "joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).

5. *The morning of His presence and provision.* "When the morning was now come, Jesus stood on the shore" (John 21:4). Jesus had seen the disciples that night (verse 3). They were perhaps discouraged, having caught nothing. Jesus knew that and appeared to them in the morning, guided them to the place where the fish were, manifested Himself to them and supplied their needs. O missionaries of Christ, laborers in this world's dark night of ignorance and superstition, be of good courage. The Lord knows of your toils and travails. He is watching you. There will be a "morning" of His manifested presence for you too, and provision of His foresight and preparation. F. B. Meyer said that when Christians get to that heavenly shore they will find Jesus waiting for them there. And that will be wonderful!

6. *The morning of dominion.* "The upright shall have dominion over them in the morning" (Psa. 49:14). Now, in this world and age, Christians must be under the dominion of the powers that be. Ministers and missionaries must be servants to the people and labor under the laws of existing governments. Christians do not now always have the upper hand; the world seems to have the dominion. But a day is coming, a "morning" is coming, when all will be changed. "The upright shall have dominion"; the saints shall rule; the Lord Jesus will give them "the morning star" (Rev. 2:28). Yes, "the saints shall judge the world" (1 Cor. 6:2). Then in that "morning" they shall have dominion. Hallelujah!

7. *The morning without clouds.* "And he shall be as the light of the morning, when the sun riseth, even a morning without clouds" (2 Sam. 23:4). That is the morning to which we all look, for which we all pray—the morning of all Christian hope. It is the morning that the Lord Jesus will bring and usher in. It is also the morning for which all creation waits with longing (Rom. 8:19-22).

Now, on this earth, our life is regulated on the plan of Genesis 1. It is and always will be with us "the evening and the morning . . . the evening and the morning." No matter how bright the days, evenings will come. But then, when "he who is the ruler over men" (2 Sam. 23:3, Heb.) comes, His saints shall have a "morning without clouds." Then the saints shall live in that abode where "there shall be no night" (Rev. 21:25). Hasten, O Lord, that day!

Darkness and clouds may shut out the sun, but those who trust in Christ shall see the morning which follows. Dr. Petrie points out seven mornings mentioned in Scripture, all of which figure largely in the faith of the Christian. . . . Dr. Petrie teaches in Seattle Bible Training School and in King's Garden Bible Institute, Seattle, Wash.

The Blessing of Christian Hospitality

Hospitality is the glory of the home. The warmth of its love extended to friends and to strangers is reflected and multiplied in its outflow. This is particularly true of Christian homes. Here is reiterated an apostolic admonition which sometimes is neglected. . . . Mr. Meadows is a pastor in Addison, N. Y.

By BRUCE C. MEADOWS

HAVE you ever entertained an angel in your home? If not, maybe it is because you have neglected to be hospitable to someone.

A Christian minister befriended an old gentleman. He visited him when he was sick, comforted him when he was distressed and occasionally invited him to his home for Sunday dinner. He did all this out of a heart of Christian love, not thinking of a reward. When the old gentleman died he willed to the pastor's church a large sum of money to be used in the building program. When this happened the pastor was reminded of Paul's admonition, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

Of course, Paul was referring to Abraham's entertaining three men by inviting them into his shepherd tent and spreading before them a hearty meal. These men were angels of blessing which told aged Abraham and Sarah they would have a son.

Though hospitality may be a lost art in civilized America, a modern Bedouin sheik would receive travelers arriving at his camp in about the same manner as did Abraham. Perhaps because we in parts of the Western world have lost the art, we also lose the blessing.

Most ancient nations regarded hospitality as one of the chief virtues. In Egypt its practice was thought to favor the soul in the after life. By kindness to strangers the Greeks secured the approval of Xeus Xenios, their protector. For the Romans, hospitality was a sacred obligation.

The apostle Paul wrote to the Christians in Rome that one way to serve the Lord was to be "given to hospitality." Serving the Lord in this way has many rewards. "I was converted to the Lord Jesus Christ because of the hospitality of a Christian family," declares a young man, now a Bible school student.

In his last year of high school the worldly youth was attracted to a Christian young lady. He asked her to go with him to the senior prom. Of course she refused. Instead she invited him to visit her home the evening of the prom. "The testimony of her Christian family made me compare my life with theirs," he recalls. He desired to have the exuberant peace and joy which they manifested in their home.

The family welcomed him to go with them to Summit Grove Camp at New Freedom, Pennsylvania, for a week. He accepted the invitation not realizing what would happen. The first night there the family had devotions. While they sat around the kitchen table, each one of them prayed. He relates the incident: "The one before me prayed. Did they expect me to pray? I tried. But I had never prayed before and didn't know how or for what to pray. What I prayed I don't remember. But I do know my first prayer meeting with that Christian family flooded my sinful, stubborn heart with conviction. That night I did not rest. This was due partly to one of the young men with whom I was sharing a tent having put a broom under my straw mattress. I did not discover this trick until the next day. Because of this my body did not rest. But conviction of sin in my heart was the 'broom' which would not let my soul rest. I was saved the following evening. Christ gave me that peace that passeth understanding."

A family shared their home, their transportation, their time, their prayer and their camp. A soul was saved. What greater reward could they ask for?

The Bible has many narratives of the blessings which came to houses

(Continued on page 15)

Happy the Home

Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp His fame,
And parents hold Him dear.

Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the Sacred Word
And live but for the skies.

Lord, let us in our homes agree
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign.

—HENRY WARE, *the younger*, 1794–1843.

DAVID R. ENLOW, Editor

AT HOME

Laymen canvassing Canadian churches: Some 15,000 laymen are canvassing the membership of 200 churches between Ottawa and Windsor in the biggest Protestant stewardship campaign ever undertaken in Canada. It is sponsored by the Canadian Council of Churches. J. G. Coburn, chairman of the council's stewardship committee, described the project as the biggest laymen's movement in Canada in the last thirty years "and certainly the biggest interchurch project ever."

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Methodists hold Interracial Conference: Negro and white Methodists sat down together in Louisville, Ky., for two days and faced with unusual candor some of the things which divide them. They were attending—200 of them—an Interracial Leadership Conference called by bishops of the white and Negro divisions of the denomination in Kentucky. It was the first such interracial meeting to be held by Methodists in the South.

●

Baptists asked to shun "mob" organizations: Baptists who are guided by the New Testament cannot become members of the Ku Klux Klan or other "mob" organizations "whose goal is to defeat and set aside the law of our land," the Florida Baptist Convention was told in a committee report read at Orlando. Thomas W. Fryer, chairman of the Committee on Social Service and Temperance, said the report was issued in connection with the integration rulings of the Supreme Court.

●

Christians total third of world: Adherents of the Christian religion now make up one-third of the world's population, a United Press survey disclosed. Although Christians outnumbered believers in any other faith, the worldwide growth of Christianity in recent years has failed to keep pace with the global increase in population. The future spread of the Christian gospel, particularly in Asia and Africa, is a matter of grave concern to church leaders.

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Dallas congregation subscribes $1,523,691: Members of First Baptist Church in Dallas, Tex., subscribed $1,523,691 in tithes and offerings on a single Sunday. Church officers said that, so far as they know, no other church ever has underwritten so large an amount in one day.

Ask team investigate "persecution" in Colombia: The Canadian Council of Churches, at its biennial meeting in Kitchener, Ont., called on the World Council of Churches to send a two-man team into Colombia for an on-the-spot investigation of alleged persecution of Protestants in that country. The call was made in a resolution voicing "deep apprehension and concern at the repression of religious groups, and the denial of freedom of public worship to some in Spain and Colombia."

ABROAD

Juarez opened doors to Protestants 100 years ago: The year 1957 will mark the 100th anniversary of Benito Juarez's "Reform Constitution of 1857," a milestone in Mexico's struggle to achieve civil and religious liberties. Appropriate ceremonies throughout the republic will celebrate the occasion. The Reform Constitution opened the doors to Protestant missions and introduced evangelical Christianity to the people of Mexico after 300 years of domination by the Roman Catholic clergy.

●

Violence continues in Colombia: In southern Tolima, Colombia, the agricultural region known as Campo Hermoso has been completely destroyed by the Colombian army. Politically speaking, the inhabitants of Campo Hermoso are liberals, and many of them are evangelicals. The attack occurred at midnight on October 17. Covered by some twenty-five airplanes, the troops entered from various directions, burning houses and destroying all plantations not serving for the army's immediate use. The Protestant chapel and school were destroyed. One town was bombed. All but two of the villagers escaped and fled to the surrounding mountain areas. One woman, an evangelical, was brutally murdered by the soldiers. Another was taken captive.

THE PRESS

"Caribbean Challenge" published in December: For the first time in their history, the people of the Caribbean area will have a Christian monthly magazine of their own, especially adapted to suit their own needs. Produced by the Christian Literature Crusade, with center of operations in Jamaica, the new magazine is called *Caribbean Challenge*. Directing plans for this new literature venture in the West Indies is Kenneth Adams, director of the Christian Literature Crusade. The first edition had a printing of about 45,000.

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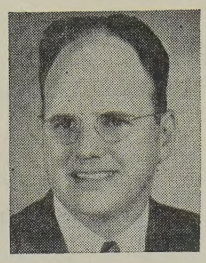
Literature conferences held in Congo: Literature conferences sponsored by Evangelical Literature Overseas and the Congo Protestant Council were held at five points in the Congo during September and October. Missionaries of five major language areas set up new plans backed by strong enthusiasm that can result in immediate steps toward an adequate supply and distribution of evangelical literature.



Mr. Blackford

ROBERT E. CUTBIRTH, Editor

Looking Back—and Ahead

By REV. WELDON B. BLACKFORD
National Youth Secretary

I received an unusual quotation one day from a very saintly, elderly professor in the congregation I was serving. She had kept it as one of her choice clippings gathered over the years and passed it on to me. It read, "We are made like Christ, not by imitation but by occupation."

This is the time of year for every AYF and AYFer to take inventory on this matter of "occupation." How well have we as a group and individuals been occupying for our Lord over the year? We would like to help you in that spiritual inventory by calling your attention again to the sevenfold objective in the AYF program. These objectives may well serve as a measure in determining how well we have occupied this year:

1. *The Spirit of Evangelism.* Has there been a burden for the lost? A strong witnessing program for reaching young people who do not know Christ?

2. *The Spirit of Missions.* Do we have a strong vision for the world-wide program of the church?

3. *The Spirit of Study.* How much have we applied our hearts to divine wisdom?

4. *The Spirit of Service.* Have our hearts been united in a strong ministry for Christ within and without the church?

5. *The Spirit of Fellowship.* How much have we sought the fellowship and friendship of one another in the Lord, outside the regular church services?

6. *The Spirit of Worship.* Have we cultivated a respect for the Lord and holy things, and given Him the reverence due His name?

7. *The Spirit of Extension.* What contribution have we made to our neighborhood and to the neighboring towns and cities?

We are entering a new year. People all over the world will make resolutions. However, the most effective and lasting resolutions are those made by children of God who are born again of His Spirit. It is time for every AYFer to renew his vows with the Lord, and for every AYF to determine by the grace of God to occupy more determinedly than ever the place God has entrusted to us in the coming year.

May the Lord grant each AYF His enabling for a strong "occupation" in 1957.

Breathe On Me, Breath of God

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do or to endure.

Breathe on me, Breath of God,
Till I am wholly Thine,
Till all this earthly part of me
Glows with Thy fire divine.

—EDWIN HATCH.

Introducing

A New Program Calendar

The big news from the Nation Youth Office for 1957 is the relea of a beautiful Program Calend for all Alliance Youth Fellowship The calendar is an attractive bl and white poster with an outlin calendar for each month of the ye It measures twenty by twenty-eig inches. There is plenty of space write in the local AYF program a activity schedule through the ye It costs only fifty cents.

The calendar shows the spec program theme for each month 1957, which will be promoted joint throughout the year by the nation and the district youth offices. T national office will have materi available to assist the various fello ships in the promotion of each e phasis and will forward the materi to them upon request.

The program calendar contai the following monthly emphasis:

January—"Tract Evangelism"
Tract distribution project
February—"Program Contest"
National program contest
March—"Program Contest"
National program contest
April—"Program Contest"
National program contest
May—"Program Contest"
National program contest
June—"Scripture Memory Drive"
Scripture memorization
July—"District Camp"
Youth camp project
August—"District Camp"
Youth camp project
September—"Fall Roundup"
AYF return project
October—"Doorstep Campaign"
AYF visitation project
November—"Youth Week"
National Youth Week
December—"Others Campaign"
Missionary project

This is the year when every AY can find a useful and helpful ou line for a full year's program, a we urge every group to order t Program Calendar for 1957 *now.*

Please send to Christian Public tions, Inc., Third and Reily Street Harrisburg, Pa. Fifty cents mu also accompany your order to cov the cost and mailing.

"But I Do Believe"

By MRS. RICHARD JOHNSTON, *Thailand*

Leng, an eighteen-year-old full-blooded Kui tribesgirl from the village of Samrongthap, has been cooking for us since we moved to this area. When we introduced her to a correspondence course in the Gospel of John she became interested immediately. Faithfully she studied each lesson as it arrived. Proudly she had her certificate framed and hung it in a place of prominence. She has learned the gospel choruses that we teach in the children's meetings and she sings them about the house while doing her work. Recently she told me that she had accepted the Lord Jesus as her Saviour. There had been no effort on my part to direct the conversation toward this subject. It came about in a completely natural way:

Leng had been surprised to hear that there are single lady missionaries, and wanted to know what they do. As I finished explaining, among other things, about the short term Bible schools, she exclaimed earnestly, "Oh, ma'am, I want to go to short term Bible school. I want to know *all* about the story of Jesus."

"But short term Bible school is for Christians. It is for people who have already received Jesus as their Saviour," I explained.

"I know," Leng continued, "and I *have* already believed. I had to believe to finish my correspondence course in John."

"No, Leng, just because you completed the correspondence course doesn't mean you have believed in Jesus. Many people take the whole course and receive their certificates without becoming believers."

"Oh, I didn't mean that," she explained. "I meant that I couldn't study the whole course without knowing it to be the truth. I *had* to believe."

Again she expressed her desire to attend short term Bible school and the conversation turned to the expense involved, the length of term and other details.

"You will want to have a Bible of your own if you go to short term Bible school, and a hymnbook of your own," I said, as I brought out one to show her.

"Are these all songs, ma'am?"

"Yes, they are all songs, and if you go to short term Bible school you will learn many of them." I turned to "Only Trust Him," and sang it in Thai for her as she followed the words carefully.

"Oh, I like that song," she said. "I'm going to memorize it so I can sing it everywhere I go."

Leng's spontaneous testimony rejoiced our hearts. We've been praying for her a long time and we praise the Lord for His abundant answer. Please pray for her too and for her people. She is the only Christian in her village and one of the first converts from a tribe of 150,000 people in eastern Thailand. May this be but the first step in a lifetime of a consistent walk with Christ.

Customs Hinder Faith

By REV. RALPH HERBER, *French West Africa*

The Senoufo marriage problem continues to overshadow all other ones and to thwart advance in the tribe. The national workers, all three of whom are from other tribes, shake their heads in despair at the various complications that arise from Senoufo customs. A threat hanging over every convert is that an unsympathetic father-in-law may break off his engagement or marriage.

A Senoufo tribesman, Africa

R. W. HERBER

A good example is the case of Nanurugo. We had great hopes for this boy, a fellow around twenty-five years old. He believed the gospel the first time he heard it, although he did not accept it until three years later. He had an unusual thirst for reading, having learned to read and write French by studying at night with a French schoolboy. He accepted Christ in the face of threats to take away his fiancée. Prayer and fasting on the part of his local church and pastor thwarted this attempt and he was married. He worked at Farakala about nine months, studying as he found time and seemingly growing in the Lord.

After that he returned home with his wife for a month, during which time the pagans spread many lies, subverting his wife to the point that she refused to return with him and went instead to live with her people. When Nanurugo sent his brother to ask for the return of his wife, the father refused, saying that he was planning to give his daughter to another man who had not spoiled himself by entering the Jesus Way! Overwhelmed, Nanurugo left without seeking advice from his pastor and friends. No one has heard from him since. One of our rare prospects for Bible school is thus for the moment disqualified for the Lord's service unless God marvelously overrules. He also knew that the prospects of obtaining another wife were small. Had we a large Christian community to draw from, these threats would have no teeth in them. Will you not pray with us that Nanurugo will be brought back by the pressure of God's Spirit, and be reunited with his wife again?

God has answered prayer concerning Adam of Tapirila. He had broken his promise and taken a second wife. His sad face betrayed the darkness that had flooded his heart since his act of willful dis-

obedience. After farming for this girl many years he could not resist taking her in marriage even though he had a lovely Christian wife already. At one of the services he requested all to pray for him, that he might have the courage to renounce this second wife and thus get right with God and qualify for baptism. From that day he no longer lived with the woman as a wife, and after nine months she left him for another husband. We are looking forward now to the time when Adam and Masara can follow the Lord in baptism. Thank God for victory in this case, the third such victory God has given us among our Senoufos, a veritable miracle of divine grace.

Indians Respond to the Gospel

By MRS. M. H. FULLER, *Ecuador*

Five years ago we were delighted to have sixty for the service on Sunday morning at Dos Rios. Then the Lord began to work in the hearts of the Indians, and one by one and sometimes by the sixes and sevens or more, men and women, boys and girls, have been coming to the Lord. Now many Sundays there are over two hundred in the service.

The amazing part is that not only young people are getting saved, but old men and women as well. In the special meetings during Easter week a woman seventy-five years old, whose children were all saved, went to the altar to seek a new life in the Lord.

More amazing yet, the father of our Indian teacher has been born again. He is well past eighty. He had served the devil for years as a witch doctor and until six months ago he had no interest whatsoever in the gospel. At that time his son, our schoolteacher, was living a sinful life, a backslider. He would go to the nearby town with some of his white friends and get drunk. We talked to him a number of times about his spiritual condition and told him it would be impossible for him to continue teaching in our school. Finally we started making plans to hire another man to take his place.

At Christmas time instead of giving him a shirt as we usually did we gave him a Christian novel. He was disappointed. However, around New Year's Day he began to read it. He read on and on until his oil lamp burned dry. He refilled the lamp to continue reading, finishing the book about two o'clock in the morning. Then he laid down on his bed and wept bitterly because of his own spiritual condition. Finally he got down on his knees and made a complete confession before the Lord.

The Lord not only graciously forgave him and cleansed him, but put within him a burning desire to see others saved. He is now a very faithful witness, telling the good news of salvation to all who come to the Mission. He spent hours talking with his aged father and after several months had the joy of leading him to the Lord. What a smile the father has now!

H. R. BOSTROM

Many middle-aged and older Indians respond to the gospel, but generally their years of superstition and idolatry keep them from understanding the message of God's love and forgiveness through Jesus Christ

A middle-aged couple also had an outstanding conversion. They came to our special meetings, the first time they had ever come to a service. The husband was converted the first night. The wife followed six nights later. She had lived a very ungodly life and was a heavy drinker. If anyone visiting in her home refused to drink she would throw the liquor in his face. Her face was well lined with the marks of sin. Now she has a soft, sweet expression. A woman friend made fun of her and tried to get her to return to her old custom of drinking but she refused, saying she is now free and wants to remain free. They live a long distance from the church but very seldom miss a service. Frequently they come part way on Saturday so as not to have so far to come on Sunday morning.

In September we held the second short term Bible school for Indians. There were fifteen enrolled and all were very much interested. They have requested a special Bible instruction class weekly, besides the regular Bible study and prayer service. They are anxious to become well instructed in the Scriptures so that they can give out the Word to others. Not only do they preach to groups in homes but to the individuals they meet. They bring the strangers in to the meetings, and should strangers come in of their own will, they not only hear the message preached, but afterwards one or several of the believers will add to the witness personally.

Our church recently called Señor Francisco Andi and his wife to be their leaders. At first the believers were afraid they could not afford to support them. Because there are no roads they are unable to send produce to the outside cities, and work in the interior is limited. We encouraged them to start tithing, and at once offerings increased.

We ask you to pray that this young couple may have a very fruitful ministry. Theirs is a large parish, the second largest Alliance church in Ecuador. The people live scattered throughout the forest and up and down the rivers. There are yet others beyond the reach of the Mission and they must hear the Word also. We trust that through the efforts of this young pastor and the Christians many of these may be reached this year.

During the last conference year sixty-five sought forgiveness for their sins. In one prayer meeting more than twenty prayed for the baptism of the Holy Spirit. Now we are starting a new year. Already two have been converted and we have heard that another Indian, who until three months ago refused to come to the service, has said he has given up drinking and wants to walk with the Lord the rest of his life.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Dr. and Mrs. Smit-Knibbe left the Netherlands on December 1 for New Guinea, where they are appointed to work in the Baliem Valley.

Dr. Sytze Smit spent his early years in Indonesia as the son of a medical officer in the Dutch Army. During his medical training in Holland he was converted and received a call from the Lord for missionary service in New Guinea.

Mrs. Smit, née Johanna Knibbe, is the great-granddaughter of Dr. Abraham Kuyper, onetime minister of state of Holland, as well as theologian and founder of the Free Reformed Church. Mrs. Smit is a registered nurse. Both Dr. and Mrs. Smit have had a period of Bible training in the Brussels Bible Institute.

Rev. and Mrs. Malvin Knudson sailed from New York December 11, returning to the Belgian Congo for their sixth term, having first gone to the field in 1925. They leave their son, Lowell, in the homeland. They are members of the Humboldt Park Gospel Tabernacle in Chicago, Ill.

On Furlough

Rev. and Mrs. George Heckendorf and children, Darrel, Donald, Delight and Darlene, arrived December 8 in Seattle, Wash., from Thailand where they have just completed their first term of service. They are members of the Beverly Park Community Church, Seattle, Wash.

The New Generation

To *Mr. and Mrs. Melvin Sylvester,* Glenside, Sask., Canada, a daughter, Glendyne Marie, on November 5.

Canadian Women Meet at Niagara Falls, Ont.

The Women's Missionary Fellowship groups of the Niagara Peninsula Zone of the Eastern and Central Canadian District met for their fall rally on November 15 at Niagara Falls, Ont. Mrs. Gordon Skitch, of Brantford, presided.

The morning session included reports from each group represented, a session of prayer for special missionary needs and a report of work among the women of Peru by Mrs. K. W. Opperman. The lunch hour combined an informal period of fellowship and an open forum on how to meet the practical needs of missionaries.

Mrs. Nathan Bailey, District leader, presided at the business meeting held in the early afternoon and recent news was related concerning the present situation in the Alliance work in New Guinea. Mrs. Opperman then spoke again, emphasizing God's care in crisis hours.

The officers elected for the new year are: Mrs. W. G. Pister, Niagara Falls, president; Mrs. Henry Heibert, Guelph, secretary, and Mrs. William Nicholas, Hamilton, treasurer. The program was concluded with a prayer of dedication and installation of the new officers.

New Church Dedicated at Royal Oak

The congregation of The Alliance Church of Royal Oak, Mich., dedicated their new church building in special services held November 18, with Dr. H. L. Turner, President of The Christian and Missionary Alliance, present for the occasion.

Rev. G. Edward Davis, District Superintendent, addressed the adult departments of the Sunday school in the morning and offered the prayer of dedication in the afternoon service. Dr. Turner spoke in the morning, afternoon and evening services. Several persons came forward for salvation at the close of the last meeting. Other speakers for dedication week services which began on November 14 were: Rev. K. C. Buchanan, Rev. Russell Haggerty, Rev. Hugh Liversedge, Rev. H. Edward Weinzerl and Rev. Alvin Stout, former pastors.

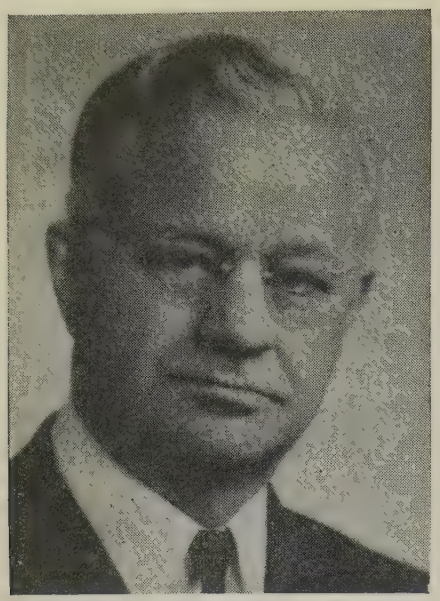
This work began in 1924 under the leadership of Mr. Weinzerl, following

Rev. and Mrs. Malvin Knudson, Congo

the miraculous healing of a woman who had been given up by the physicians. That summer land was purchased with the prayer that God would lead in the establishing of an Alliance work. First meetings were held in the homes of the little group of interested folks while an old farm building was torn down and in September, 1924, Rev. S. M. Gerow, who was then pastor at Detroit Central Church, preached the first sermon in the new church.

In 1930 Rev. Glen Stitt became the pastor, followed in 1932 by Mr. Stout, who served for six years. Mr. Buchanan accepted a call to the church in 1938 and it was during his ministry that the church basement and lobby were built and the parsonage erected in Hazel Park. Mr. Haggerty served from 1947 to 1950 and was followed by Mr. Liversedge. During his brief ministry the three large lots on Stephenson Highway were bought. The present pastor, Rev. Dwight Porter, began his ministry in Royal Oak in August, 1952, and ground was broken for the new building the following year. The men of the church donated much of the labor, thus holding down the actual cost to about $90,000 with the building value estimated at $150,000.

The Alliance Church, Royal Oak, Mich., was recently dedicated



Rev. E. R. Dunbar died November 8

Rev. E. R. Dunbar

By DR. A. C. SNEAD

In the fall of 1906, fifty years ago, it was my privilege to become acquainted with Edwin R. Dunbar, a fellow student at The Missionary Training Institute, now known as Nyack Missionary College. Brother Dunbar, another friend, Q. Paul Royer, and the writer became close friends during that school year, generally taking our outdoor exercise and recreation together two or three times a week. This, together with fellowship in prayer and in the classrooms and in various school activities, made us realize the sterling character, the true scholarship and the real worth of our brother.

Edwin R. Dunbar was born April 30, 1880, in Bradford County, Pa. He graduated from The Missionary Training Institute at Nyack in 1908 and married Anna Mae Lattin, who through all the years of varied and fruitful service has been a true life-partner as husband and wife worked for the Lord together.

Mr. Dunbar served two years in the Gospel Mission, Waverly, New York, and in 1910 went to Wilson Academy at Nyack, serving there until 1912. The next fourteen years were spent in two pastorates of The Christian and Missionary Alliance, ten years in Lancaster, Pa., and four years in Pittston, Pa. He was then called to be the principal of the Beulah Beach Bible Institute where he served with great blessing from 1926 to 1932. Part of that time he was also assistant superintendent of the Central District of The Christian and Missionary Alliance.

In the fall of 1932 Mr. Dunbar became a member of the teaching staff at the Missionary Institute at Nyack, acting also as superintendent of the school. He became vice-president of the Institute in 1940 and served in that capacity until 1948. Then the Board of Managers of The Christian and Missionary Alliance asked Mr. Dunbar to become the president of the Simpson Bible Institute in Seattle, Wash. The school was passing through a crisis and needed the wise, calm and deliberate leadership which Brother Dunbar could give. He continued in that ministry until January, 1951, when he returned to Nyack and again took up the teaching for which he was so well qualified. This continued until his retiral June 1, 1954.

Mr. Dunbar was a man of God, called by Him to preach and teach His Word. He himself was deeply taught by the Spirit and since he knew not only the Word but also the hearts and lives of men, he was enabled by the Spirit to apply the Word to their individual lives unto their upbuilding in Christ and to the glory of God. He was ever diligent in business, fervent in spirit, serving the Lord. When occasion required he could be very definite in discipline but in all that he did there was revealed the love of Christ.

Young men and women in his classes learned valuable lessons which have been of help to them in all the mission fields of the Alliance and in many other groups as well as in the work at home.

From the time he was a student at the Missionary Institute fifty years ago, Brother Dunbar had a good ministry in song, singing with his deep bass voice chiefly in male quartets. His dry wit and apt though often droll illustrations both in the classroom and in personal conversation added to the effectiveness of his teaching.

He was called home on the morning of November 8, 1956, after a brief illness in their apartment on the hillside at Nyack, and thus he entered into the presence of His Lord whom he served so devotedly for more than fifty years.

The funeral service at Nyack Missionary College on November 10 was attended by Mr. Dunbar's brother and other relatives and by many fellow workers and friends. Dr. Thomas Moseley presided. Scriptures were read by Dr. Harold W. Boon and Dr. C. Donald McKaig led in prayer. Miss Marion Howe sang two selected hymns. Rev. K. D. Garrison, Dr. H. L. Turner, President of The Christian and Missionary Alliance, and the writer then gave messages.

On November 12 at Gillett, Pa., Rev. L. J. Isch, District Superintendent, had charge of the service and a number of Alliance pastors were present, as well as relatives and friends. Dr. Boon spoke of Mr. Dunbar's ministry in the school. The message of Christ was given with unction and power. After the service the body was laid to rest until the resurrection morning at the coming of our glorious Lord and Saviour Jesus Christ. The grace of the Lord continues to overflow for Mrs. Dunbar.

Letters

Will Send Files of WEEKLY

I have been a subscriber to your very valuable WEEKLY ten years, ending December 31, 1956, and as I religiously keep complete files of my best papers and magazines, my room becomes a storehouse of reading matter, much of which I may never turn to as reference.

I am past my eighty-ninth milepost, and desire to clean up these files as far as possible without cramping my reference sources. I wonder if you or your official coworkers ever receive any requests for back numbers. I will willingly part with 1947-1955 inclusive—keeping 1956 yet intact, if some good Alliance readers will relieve me of these old copies and are willing to bear expense of their transportation. If so, I will pack them.

Incidentally, allow me to add that I am no back-slapper of the common "garden variety," yet I love to give proper credit to those whose ideas I endorse, especially along Biblical lines, for I am a pure specimen—root and branch—of those who cling to plenary inspiration of the Word of God, and feel that you are my brother in behalf of that vital point.

I glory in the spirit of most if not all of your thought-provoking gold-digging, outside of well-beaten paths, with a wealth of Scripture to sustain your points. I love men who launch out fearlessly in vitals of religious thought and who I am certain love my Father supremely, also the Son, the Comforter and the Old Book.—FRANK H. BELDIN, *1712 Lafayette St., Apt. 1, Scranton, Pa.*

• *Any of our readers who desire to secure back files of the* WEEKLY *may write to Mr. Beldin at the above address.*

Local Conventions

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Convening January 3-13

Missionary conventions with up-to-date reports given by missionaries on furlough will be held in the cities listed below during this period.

South Pacific District

Bisbee, Ariz.
(San Jose Bible Church) . January 3- 6
Tucson, Ariz. . . . . January 6-13

Western Pennsylvania District

Conway, Pa. . . . . January 6-13
Aliquippa, Pa. . . . . January 6-13
Gringo, Pa. . . . . January 6- 9
Turtle Creek, Pa. . . . . January 10-13
North Bessemer, Pa. . . . . January 10-13
Rosedale, Pa. . . . . January 10-13

Southeastern District

Tampa, Fla. . . . . January 6-13
St. Petersburg, Fla. . . . . January 6-13
East Macon, Ga. . . . . January 6- 8
Warner Robins, Ga. . . . . January 6- 8
Macon, Ga. . . . . January 9-13
Columbus, Ga. . . . . January 9-13

Sunday

DAILY READING—John 4:27-39.
DAILY TEXT—*"Lift up your eyes, and look on the fields; for they are white already to harvest"* (verse 35).

An intelligent conception of the needs of the world is the foundation of all true Christian work; but how little Christians, as a rule, know or even think about the great outlying world. How many could give an intelligent account of the needs of India, Africa or China? Our own little family circle or our church society absorbs our interest and is more to us than the millions who are perishing abroad. . . . The fields are white; the needs are urgent. Let us understand them. Let us study missionary geography under the burning light of the Holy Ghost, and God will so write on our hearts the names of these peoples and tribes and tongues that we cannot rest until we have gone to them with the message of salvation.—A. B. SIMPSON.

Monday

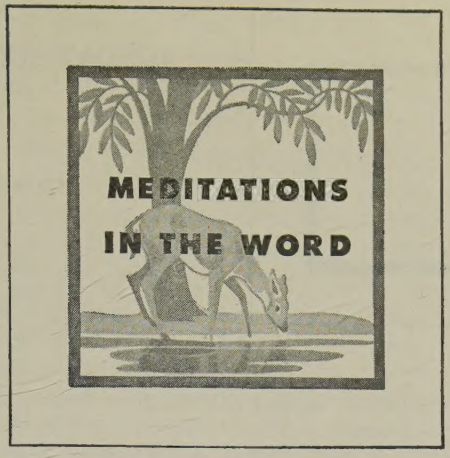
DAILY READING—John 14:16-26.
DAILY TEXT—*"He shall give you another Comforter, that he may abide with you for ever"* (verse 16).

The Holy Spirit is given to make the presence of Jesus an abiding reality, a continual experience. The joy unspeakable, the joy that nothing can take away, the joy of the nearness and friendship and love of Jesus, fills our hearts. This alone will enable us to live in the rest of God. There is only one hindrance: God's people do not know their Saviour. They have no conception of Jesus as an ever-present, all-pervading, indwelling Christ, who longs to take charge of our whole life. Why can we not trust our glorious, exalted, almighty, ever-present Christ perfectly to do His work and bring us into the rest of God? . . . A sighing and a trembling and a doubting life is not right. Believe that the joy of the Holy Ghost is meant for you. Do you not believe that this adorable Son of God, who shed His blood for you, could fill your heart with delight day and night if He were always present? He is longing for you because He needs you to satisfy His heart of love. Let Him have your whole heart, and the joy of the Holy Ghost shall be yours. —ANDREW MURRAY.

Tuesday

DAILY READING—Philippians 1:18-30.
DAILY TEXT—*"Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake"* (verse 29).

When Alexander the Great marched through Persia his way was stopped with ice and snow, insomuch that his soldiers, being tired out with hard marches, were discouraged and would have gone no farther, which he perceiving, dismounted his horse, and went on foot through the midst of them



Compiled by EDITH M. BEYERLE

all, making himself a way with a pickax; whereat they all being ashamed, first his friends, then the captains of his army, and last of all the common soldiers, followed him. So should all men follow Christ their Saviour, by that rough and unpleasant way of the cross that He hath gone before them —He having drank unto them the cup of His passion, they are to pledge Him when occasion is offered; He having left them an example of His suffering, they are to follow Him in the selfsame steps of sorrow.—SPENCER (1658).

Wednesday

DAILY READING—Colossians 3:1-11.
DAILY TEXT—*"Seek those things which are above"* (verse 1).

Look high, O soul! for what is earth but dust,
The fleeting shadow of the better things?
The heavens are thine if thou wilt use thy wings;
And sighs are songs if thou wilt only trust.

Aim high, O soul! for on the higher forms
Is always room while lower ranks are filled;
Who climbs the heights finds all earth's noises stilled,
And a sweet calm and light above the storms.

Be high, O soul! scorn what is low and base;
"Child of a King" they call thee; be a king,
And troops and vassals will their tribute bring,
To crown thee heir of glory, child of grace.

—HENRY BURTON.

Thursday

DAILY READING—Acts 8:1-8.
DAILY TEXT—*"They that were scattered abroad went every where preaching the word"* (verse 4).

All the apostles had their nests stirred, all the reformers and great evangelists and great religious leaders had their nests stirred, until they were willing to emigrate into new quarters or go to the ends of the earth or change their locality or change their religious relationships or change a traditional theology or move out into a new realm of thought or prayer or work or experience. We can never move into any new locality without breaking our relationship with the present locality. We can never go into a better climate without disrupting from the climate we are now in. We can never move toward God without leaving something of Adam. We can never migrate toward the west without leaving the east. We can never step toward holiness without breaking with unholiness.—GEORGE D. WATSON.

Friday

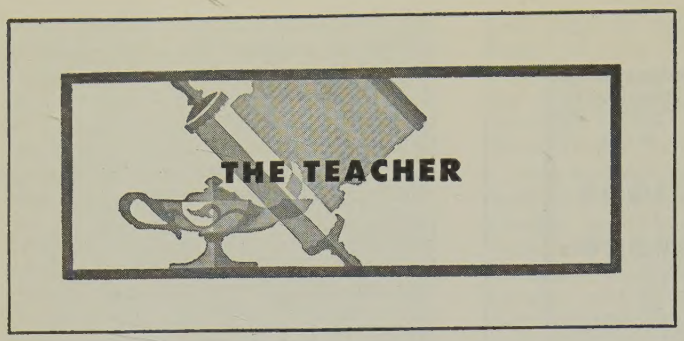
DAILY READING—Acts 24:10-22.
DAILY TEXT—*"Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men"* (verse 16).

Referring back to verses 14 and 15, we find the reason for Paul's exercise regarding his conscience (see also Acts 23:1). It was because he had a hope of a resurrection (v. 15), based on the Scripture. Paul was a believing believer (v. 14). "Some people believe their doubts and doubt their beliefs." They reason about the Scriptures, doubt some of the most essential truths, and then proceed to believe their reasoning doubts. Others make a lip-confession of some scriptural truth but hold such a mental reservation that it amounts to doubt. Thus they have no "exercised" conscience about anything, and allow themselves to be carried along on "S.S. Doubt-Believe," only to find that when they arrive at port they will also arrive at a judgment which will tear away their masks and they shall stand ashamed and confused before God and man (Dan. 12:2). —PAMEII.

Saturday

DAILY READING—Lamentations 3:18-26.
DAILY TEXT—*"Great is thy faithfulness"* (verse 23).

Want of trust is at the root of almost all our sins and all our weaknesses; and how shall we escape it but by looking to Him and observing *His* faithfulness? . . . The man who holds God's faithfulness will not be foolhardy or reckless, but he will be ready for every emergency. The man who holds God's faithfulness will dare to obey Him however impolitic it may appear. Abraham held God's faithfulness and offered up Isaac, "accounting that God was able to raise him . . . from the dead" (Heb. 11:19). Moses held God's faithfulness and led the millions of Israel into the waste, howling wilderness. Joshua knew Israel well, and was ignorant neither of the fortification of the Canaanites nor their martial prowess, but he held God's faithfulness and led Israel across the Jordan.—J. HUDSON TAYLOR.



By DON J. KENYON

SUNDAY SCHOOL LESSON—JANUARY 6, 1957

Wise Men Seek Jesus

Matthew 2:1-12

DEVOTIONAL READING—Micah 4:1-5

GOLDEN TEXT

"They . . . fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."—MATTHEW 2:11.

BACKGROUND AND LESSON ORIENTATION

The sacred account of the life of Christ indicates to us that the birth of the Son of God was insignificant to most of the inhabitants of Judah, the immediate vicinity. It was men from far-off Babylon, lured by a star, who came to pay Him His most impressive homage. This simple story shows us that the heavenly bodies as well as the minds of men function in harmony with God's plan. There is no way to prove that these travelers were Gentiles, but were they Gentiles it was their faith in the writings of the exilic prophets which led them to Bethlehem. They requested information about "the King of the Jews." This has prophetic implications in that it shows it was men who were closer to prophecy than to religion that were led to Christ. Such will be the case always.

CONTEXTUAL CONSIDERATIONS

Matthew begins his account with the genealogies of Jesus traced back to Abraham. This is followed by the story of Jesus' birth presented from the viewpoint of Joseph. It was Joseph who was instructed to maintain his relationship to Mary with the understanding that he was to become the guardian of the Messiah. It was to Joseph that the announcement was made of the full redemptive implications of this birth. Luke gives us Mary's side of the story. The Old Testament prophetic picture of this birth was given as substantiation for this righteous Jew. The angelic pronouncement and the scriptural attestation were enough to carry Joseph through the anxious period before him. Matthew notes that Joseph named the child. The scene then shifts to Bethlehem and the birth of Jesus.

SIMPLIFIED OUTLINE

1. *The Wise Men Consult Herod* —Matthew 2:1-8.
2. *The Wise Men Go to Bethlehem*—Matthew 2:9, 10.
3. *The Wise Men Worship Jesus* —Matthew 2:11, 12.

KEY WORD ANALYSIS

(1) "In the east"—*en te anatole* (v. 2). This does not locate the star. It locates the Wise Men who saw it. Verse 1 tells us that the Wise Men came from the east. If they were in the east and came west to Jerusalem they would have had to see the star in the west. Thus this should be construed, "We, in the east, have seen his star."

(2) "Worshipped him" (v. 11), from *proskuneo,* meaning to make obeisance, to do reverence to. This is the most frequently used word in the New Testament to denote worship. Matthew does not hesitate to use this term in describing this act of the Wise Men. This is the first time that anyone is represented as worshiping Jesus. Luke does not say the shepherds worshiped.

COMMENTARY ON THE PRINTED TEXT

1. *The Wise Men Consult Herod* (Matt. 2:1-8).

Matthew begins the account with the family already in Bethlehem, which is but a short distance from Jerusalem. The Spirit directed him to record the attitude of Herod, an Idumean usurper to the throne of David, toward this One who was born King of the Jews. Herod was at this time old and perhaps sick. He knew his days were numbered.

It is not surprising that the Wise Men would go to the heart of Judaism to seek her newborn King. Perhaps they were following the darkness of reason rather than the light of revelation. That they had come to worship Him struck terror to Herod's heart.

When the news spread beyond the palace all Jerusalem was in an uproar. There was a hurried meeting of the Sanhedrin called by Herod. These men became diligent seekers of truth. They put the finger on the prophecy of Micah (5:2) as the approved birthplace. Sly Herod then had a private conference with these men. In the guise of interest and intended worship he took them into his confidence.

2. *The Wise Men Go to Bethlehem* (Matt. 2:9, 10).

After this consultation with Herod, the Wise Men left the palace and went into the darkness. The star which had guided them thus far gave them fresh encouragement. They probably felt more secure following this natural phenomenon than Herod's counsel.

The faithful constellation led them unerringly to the One they were seeking. It was the star that had initiated their quest; it was the star that brought it to a successful conclusion. Thus the faithfulness of God plus the assurance of His Word led the first worshipers to Jesus.

3. *The Wise Men Worship Jesus* (Matt. 2:11, 12).

It is quite certain that Joseph and Mary had established residence in Bethlehem up to the time that they were warned by God to flee to Egypt. The sacred account gives us no evidence that these men went to the manger. Some strange traditions have manifested themselves in our Christmas art. Jesus was no longer a Babe and He was in a house, not a manger.

The Wise Men were no doubt men of great prestige and wealth. To undertake such a journey was itself some financial undertaking. The trip would have taken months. Out of their treasures they offered the Child gifts that were worthy of a King. The gold doubtless was used by Joseph as a divine provision for the trip and sojourn in Egypt. The spices and perfume may have been sold for cash as the need arose. Thus God provided for the family, in a way they never dreamed of, *before* the emergency arose.

The reader should not be unaware of the hand of God guiding the affairs of men. Joseph had been given a staggering responsibility. The full implication of his assignment would be borne in heavily upon him as he saw this Son adored by rich visitors from afar and received for Him the gifts.

HELPFUL HINTS FOR LESSON PREPARATION

An interesting approach can be made to this lesson by trying to discover the source of the knowledge which these Chaldean star-gazers possessed. They were led by a star but were nonetheless specifically seeking the King of the Jews. The star may have led them in the right direction but it could never have indicated whom they would find. Did the Jews of the Eastern Dispersion instruct them?

Christian Hospitality

(Continued from page 6)

holds because they showed kindness to men of God. We are told that Elisha passed through Shunem one day (2 Kings 4). A certain woman insisted he eat with her and her husband. This he did. The fellowship must have been a mutual boon. "And so it was, that as oft as (Elisha) passed by, he turned in thither to eat bread." The welcome mat was always at the door for Elisha.

The Shunammite woman wanted to do more for the prophet. "And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, . . . and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither." Does this story give you an idea for your extra room? Why not have a prophet's chamber?

But the story of the Shunammite woman is not completed. For this kindness the Lord blessed the heretofore barren family with a baby boy. One day the child took sick and died. He was brought to the man of God in the prophet's chamber. In this same room Elisha raised the boy from the dead. What a recompense for any bother or inconvenience this servant of the Lord may have been to them!

Many pastors have a problem finding someone to entertain special speakers, musical groups or missionaries who come to minister in the church. Would this situation be different if Jesus were the visiting speaker? Does not every housewife envy Mary and Martha the privilege they had of having Jesus in their home? If He were to come, probably all the families in the church would flock immediately to the pastor and implore him to let them take Jesus to their home.

Jesus is searching for families to entertain Him. To His disciples going out to minister, He declared, "He that receiveth you receiveth me, . . . He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; . . . and whosoever shall give to drink . . . a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." When you entertain His disciples, you entertain Him and receive a prophet's reward.

Who knows? You may entertain an angel unawares. Or your Christian testimony might draw someone to Christ the Saviour. The King of kings will be your guest through His prophets. But with whomever you share your home, one thing is certain: hospitality brings innumerable blessings. Don't lose out. Be hospitable and be blessed.

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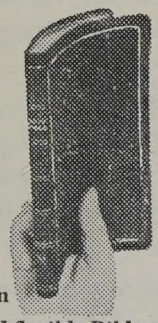

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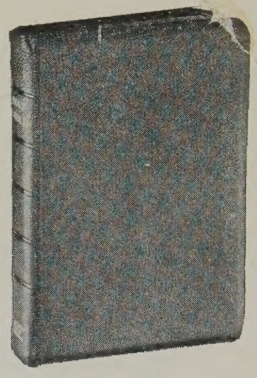

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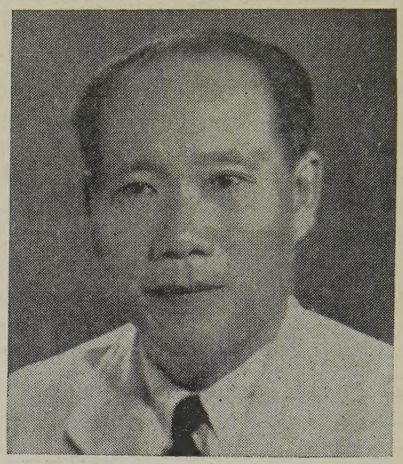

Rev. Le-van-Thai
President
Vietnamese National Church

A Multitude to Praise Christ

MISSIONARIES who have served in Viet Nam forty-two years recall there being practically no Christians in the land when they first arrived. But remarkable changes have taken place and there are now around 44,000 believers.

● *Nearly 1,000 Christians attended the general conference recently held in Tourane. The 129 churches in South Viet Nam were represented by 91 official delegates. Of the 128 Vietnamese workers, 79 are ordained. Their reports at this time indicated remarkable advance in the quality of their leadership.*

● Young people in one of the churches have been so zealous in personal evangelism that the chapel where they meet has become too small to accommodate the crowds which attend services. In two months' time 170 persons have been saved. The number of those recently baptized is 60 and a large group is waiting until arrangements can be made for them.

● *An evangelist reported having preached to approximately 67,000 persons in the 31 places in which he had held meetings during the year. Of those who heard him, 163 indicated their desire to follow the Lord. He was instrumental in getting two churches organized. One entire tribe which he visited has turned to Christ.*

● The Vietnamese church is missionary-minded, having a great concern for the tribespeople of the interior. Twenty-four workers from the Vietnamese churches are at present devoting themselves to missionary work among the aborigines in 14 tribes. About 6,000 of these people are now Christians. Some of them have responded to the call of God for special service, five tribal pastors having been ordained.

● Christians are a small percentage of the 11,000,000 people of South Viet Nam, but through them the gospel is being rapidly spread. The growth of the church in Viet Nam should be an encouragement to ask largely, expecting even greater things of God.

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